18 November 1968

Harold Weisberg

Shrewsbury, Maryland

Dear Mr. Weisberg:

Please excuse me not typing. I can crowd more into a letter using this method. I am contacting many people asking to get something started for my own benefit, and I am giving you the original information that I am circulating. As far as Hyde is concerned, I have personal knowledge that Garrison's office has investigated him, but there is a fringe area in this matter. In my own interest, I am naturally interested in inferences that can be drawn that may be more conjectural, but which I have to develop to establish an area of common interest; of some of my educated guesswork might impress you as closer to fact than it appears to me, I would appreciate it if you would pass it along to the Garrison people.

I have read the New Yorker article, and I take it for granted that the real author of the article was Liebeler. I have noted especially the reference to the "Orthodox Old Catholic Church." Ferrie has been described in several places as being associated with, and the description of it as an underground cult with a quasi political message. I am inclined to believe that this description was made with a conscious animus with Liebeler and his Ghost knowing the actual facts. There is at present a movement called the Underground Church, which is a matter of people in the Roman Catholic and Protestant Churches getting together and holding unauthorized communion services. The movement in question is historically related to the present underground church. The reader of the article, however, would naturally think of the term 'underground' in another context, that of an underground movement of anti-Castro revolutionaries, and this was written with deliberate intent I believe to mislead. Again the message was political to a large extent, but it was basically a repetition of the anti-liberal statements of various agencies of the National Council of Churches which many people including myself condemn as controversial. It was taken from the platform of Father Duffy's Catholic Church of North American Rite. I personally was responsible for ~~inviting~~ getting representation of Red China in the United Nations dropped from it. There has actually never been a group functioning in Louisiana called the Orthodox Old Catholic Church. I am at present Washington Representative of the Ecumenical League for Christian Unity. Dr Stanley who consecrated Ferrie was American Secretary for the League. The group was a federation of small independent churches united with the League, some of which were called Orthodox, others Old Catholic, with Duffy's group being under-graduate Roman Catholic.

Actually Ferrie never had a church in New Orleans. He was consecrated a Bishop so that he could disrupt every thing, then he took his harem of ten aged boys, possibly with some gerbs to create a right impression & the Byzantine Rite Liturgy of the Syrian Orthodox Church, and introduced himself to the Priest to create the impression that he had a congregation as a part of a plan to be received in the Western Rite Deanery of the Syrian Orthodox Church. There were people in New Orleans, however, whom Ferrie had hoped to organize in a Church. These were people who had been excommunicated from the Roman Catholic Church by Archbishop Rummel for distributing literature claiming a biblical basis for White supremacy on the basis of the Negro being descended from Cain. I understand that the leader of this group Mrs Baillat has a million dollars. I note that a policeman with the same name was part of a staged scene between Oswald and Berenguer. One reason why I dissent from the various theories, and believe that Ferrie was either a Castro agent, or an adventurer seeking to build something he could try to sell to Castro, is the fact that he apparently was working to bring these people under a Negro Archbishop. He knew that Marchenna was a Negro, and I cannot see why he would have done so unless he wanted to blackmail them in Castro's interest. Actually he never got them into a church, since after the Synod in Salt Lake, the word about "Negger" Marchenna and Ferrie was universally spread around New Orleans.

Hyde has given me some information to get me off his neck, and I will

2. I have to give you information I have already related, in order to tell what I have not related in context.

I and Hyde were associated with a small religious denomination, the American Catholic Church. Hyde broke communion with the American Catholic Church in May 1961 because of an article written by Stephen A. Hoeller, a priest at that time of that Church in California and published in Fate Magazine. An abortive effort followed in which we sought to unite in a Synod and Federated Church organization with Fr. Clarence E. Duffy, Catholic Church of North American Rite, Carl M. Stanley, Primitive Catholic Church, an East Indian Bishop named Pillai, Indian Orthodox Church, and Jack S. Martin who was with Stanley & and Duffy's group at the same time.

Martin had become involved in ecclesiastical matters out of sympathy with the East Indian body. On a mission to India he met the East Indian Archbishop who had succeeded in getting a number of congregations from the Kerala Syrian Orthodox Church which functions under Anglican Bishops. The British Consul was seeking to get the property back from for the Anglicans. Martin acted as an emissary for the East Indian Archbishop in an arrangement whereby he paid a fee to Stanley so that he could claim to be a mission of an American movement and have the help of the American Consul in keeping the property. Stanley talked Martin into becoming a bishop. Father Duffy was a Roman Catholic priest able to become an Episcopus Vagans and seek to start his own Rite in the Roman Catholic Church ~~but~~ without incurring ecclesiastical censure due to the unCanonical manner in which he had been banished from Ireland to the United States. He arranged for his movement to be publicized in the Minority of One, a left wing magazine that supported Castro, and the Fair play for Cuba Committee, Oswald claimed to be identified with.

The Cause of everything blowing up were investigations by Ferrie and Martin which seemed to indicate that Stanley's orders were non-existent as depending on a consecration performed by mail. ~~These consecrations are frequent in the Episcopi Vagantes world, but~~ the man so consecrated is usually already consecrated by hand, and a manual consecration always follows. It is a matter of enabling a man to file various charters, and saving a man with a small congregation the expense of an extra round trip bus ticket. It was actually a hoax perpetrated by Ferrie to discredit Duffy. Duffy was actually a rather conservative old Irish Gentleman, Martin was an associate of Bannister and Bannister undoubtedly had Duffy in his files as a dangerous subversive. Ferrie a friend of Bannister, engaged in anti Castro work was able to impress Martin since Ferrie had studied in a Roman Catholic Seminary. He got Martin to get him into the Church and staged the investigations to make it appear that Duffy, who was seeking to start a program among Spanish Americans in co-operation with a Puerto Rican priest named Angulo was a Communist man taken in by a Diploma mill operator. Duffy had succeeded in getting some publicity in the Priests Magazine published by Father Gibbler who works with Buckley in the National Review, and such would have made it hard for Duffy to get anywhere. Actually Duffy proved, as I later learned, that Stanley's orders were existent, and Stanley acquired considerable prestige by being invited by Cardinal Bea to visit the Vatican.

Martin offered to take out a charter for Hyde for the Society of Domestic Clerics of Saint Basil from the state of Louisiana. Martin said Hyde on adopting Basilican Priors as an alternative. I did not like this since we worked under a system of canon law that did not provide for priors. Martin was planning on selling his interest in the detective agency and hoped to franchise the name out to a wine company for tax exempt sale of a brand of liquor, which would have meant considerable revenue for him and others while engaged in religious work. Hyde did me much evil in that he forged my signature as a member of a Board of Directors telling me that he was a corporation sole & he wrote me out of the post of Prior that was rightfully mine, in which I should have had a say in the standards to be met by those affiliating with the group. In June 1962 he then in an unsigned letter, asked for my official opinion as to our negotiating an intercommunion with the Marchonna group, he stating that we would maintain

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our name and independence. Hyde then went to the synod of the Marchenna group, and was voted into it in a manner that completely contradicted my official opinion.

Jerrie after the projected federated church blew up, became enemies with Martin. He tried to get into the Canonical Deanery of the Syrian orthodox Church, and Martin refused to suppress the facts about his separate for homosexual conduct with minors. In contrasting vaveaux Jerrie contacted Marchenna. Marchenna has been said to have been the proprietor of an establishment known as Dicks parmon parlor across the street from his premises in Newark, His Eminence Richard Arthur being Dick. Whether or not this is true it shows what manner of man he is. He did, however, have some respectable people among his clergy. He was associated in a world communion with an elderly British translator, Doctor Herarel Shelley, the Primate of Caer Glow, who also led a British group under a former Church army officer, (Anglican lay Evangelist) that was well thought of by Anglicans. The British literature reaching the U.S. made it possible for the Marchenna to have his respectable as well as the "Marchenna Church." In 1962 he had lost his respectable to the Canonical Western Rite deanery. He had apparently lost his congregation of Puerto Ricans to the Syrian Orthodox as a result, and was planning to close down in Newark and move to Kankakee, Illinois. He persuaded Hyde at the Synod to change the name of the group to Old Roman Catholic Diocese of Washington, turned over one priest, Thomas A. P. Kilboy, then at Charlottesville, Va. and now in Wilkes Barre, Penna. to Hyde, and moved to Kankakee. Jerrie then applied to be taken into the group. Hyde hesitated to take him for fear of alienating Martin, but he respected Martin to be moving to Washington. He turned the matter over to the standing committee of Marchennas synod, and agreed to Jerrie being conditionally reordained at the Synod, and to be under Hydes jurisdiction on the ground that New Orleans is closer to Washington than to Kankakee. The question of deposing me had come up. Hyde was persuaded not to attend the Synod as the best way to allow me to fall into obedience.

What would have happened is this. Jerrie would have been conditionally reconsecrated a Bishop rather than being reordained as a priest. The Canons of the group provided that those voted into the group be reordained or reconsecrated in the Arnold Henry Mathew line emphasized by the group. Hyde would have been deposed for not reporting to the Synod for the required reconsecration. Jerrie was in a position to know of Hydes Charter since he could have obtained a photostat from the Louisiana Govt. for a fee, and spotted the traced signatures Hyde had used partly to control the group, and partly to conceal from Martin its small size. He could have filed new names and taken everything owned or leased by Hyde in the name of the Corporation.

That fits in with the theory that it was planned to assassinate the president in September, and bump off Oswald in Mexico and blame him for it. I have had a problem with a young man in Arlington, Laurence Smith who has sought to arrange an Oratory of Saint Kasmer under the name of Brother Laurence Gerard. I have seen in a book in the Library (I do not have the reference handy) that a Laurence Smith attached to the American Nazi party of George Lincoln Rockwell was arrested in 1960 or 1961. Bishop Michael Itkin is Jewish, and has told me that Smith has sought to harrass him by ordering theological books and charging them to him. Again he has been treated in a New York mental hospital and it is reasonable to suppose that the parents of a teen aged boy in Brooklyn who wanted to be a Nazi would consider him nuts and seek to have him treated. Hence I believe that the two Laurence Smiths are the same. In late 1965 it was published in the Star that a Kenny Constantine Whitehead would celebrate Christmas Mass for Smith. White head was reassociated with Marchenna in 1962, and there in Brooklyn there was a resource available to Jerrie to staff the group, if he wanted to run it from New Orleans).

4) Martin came to Washington in June and called on Hyde. Hyde then sent Martin a wire to the YMCA excommunicating him for bringing a gun into a monastery. I put him up at my apartment. He was concerned with the fact that he was a friend of Richard Cardinal Cushing and that he had made it possible for Hyde to get an article by the Cardinal published in the little magazine he put out for the Marchenna group. Martin got in touch with the late Archbishop Starkey of another old Roman group and arranged to go to Scranton and work with a Mario Pietro to put Marchenna in jail. Mario himself turned out to be a very despicable character. Martin broke up the synod at which Ferrie was present with the Scranton police. Later a Canon Walt Brown who worked with Marchenna and who apparently brought him to Scranton, was consecrated a Bp. by the late Bp Resch, and used the fact that Marchenna had sexually molested the child of a priest, a relative, to run Marchenna out of town and took over the church organization. Marchenna returned to Newark to start over, and dropped both Hyde and Ferrie. Since Marchenna plants people with other groups he could have kept a sub rosa connection with him. Hyde then associated Ferrie in the Society of Domestic Missionaries he was setting up to replace the Society of Domestic Clerics, and at the time the President was assassinated Ferrie was a priest under Hyde's jurisdiction. Hyde feels free from guilt because Ferrie gave the name of a Louisiana Congressman as a reference.

In 1962 when Hyde went to the Synod I was suffering severe financial hardship. I had persuaded my wife to sell a home we could not afford, and I was planning to move to the Mount Pleasant area of Washington, and without abandoning my plans for my Holy Cross parish, to go in with Hyde in renting premises that could contain a public chapel, organize his Holy Apostles' parish, and also operate the equivalent of a non accredited theological Seminary for the Society of Domestic Clerics. I was mailing out a Carbon Circular seeking to get a program going while Hyde was at the Synod. Hyde returned and made insulting and irrational criticisms of my circular which led me to submit my resignation. My motives were basically one considering it unsafe to work under a Charter controlled by Martin. Hyde replied with more insulting criticisms, enclosing a vicious document revoking my faculties which he had no right to do since he had never given me any facilities. I moved to the Mount Pleasant area hoping to get my difficulties with Hyde straightened out, and thought that I had done so, when I became seriously ill. Recovering in the hospital, he sent me a letter with more criticism, and I broke completely with him returning to the Episcopal Church in lay communion.

The cause of my difficulties with Hyde now seems as following. In 1961 after becoming Rector of St. Stephens in the Mt Pleasant area, the Rev. William A. Wendt went down with a group of clergy to New Orleans on something called a Prayer Pilgrimage and on the way back was put in the jail in Jackson, Miss for some kind of civil rights activity. Ferrie seems to have had CIA connections with Guy Bannister, and Bannister is said to have been one who looked upon anyone who denied White Supremacy to be a Communist fellow traveller. In justice it is necessary to take into consideration that Bp Brown used the facilities of St. Stephens in 1967 due to the SNCC Brown was connected with having a long standing enjoyment of hospitality, the Clergymen who went down South in 1961 were working with SNCC people, and Bannister could have valid evidence in his files.

The people in Louisiana did not want me doing what I wanted to do. They wanted Hyde to have a Monastery with no one in it except himself so that CIA informants representing themselves as prospective students for the priesthood could stay with Hyde for brief periods and use his premises as an observation post to observe Father Wendt. There were other

reasons also. The Spanish American population, and the activities of the Rev. Mr. Reube at the Unitarian Church.

I have two good reasons for believing this. Hyde wrote my wife that thirty-five young men had written him wanting to study in Washington. I have background, and for a figure that high to appear at once is impossible. I can account for it only on the basis of one third being those who had answered my advertising, one third clergy of other church groups wanting to raid our group, and one third informants. Again Mathews is a West Point graduate, and an Osteopathic physician, and can exhibit considerable savoir faire. In 1963 Warren not only consistently substituted himself for Bannister in my mention he made of Bannister's activities, but he, on talking with the Rev. William A. Wendt on the phone stated played a role, acting like a complete nut, which makes me believe that since Bannister was alive at that time, he knew of what was going on. Again, the CSP News has reprinted a pamphlet, Hyde published under the name of Miller McDonald when he was starting up again in Georgia in 1966. At the beginning of 1963 when I broke with him, he lost his job in the public relations department of the Episcopal Church related Washington Hospital Center, and got a job as night clerk in the Holiday Inn near Catholic University. A very elaborate program was set up to make it look like he was directing an extensive program from his premises. Booklets were distributed in motel rooms, cigar boxes with icons of the Virgin Mary pasted in the back with Hyde's name and address and the schedule of the nearest Roman Catholic Church were nailed up every ten trees along Virginia Highways, and used Roman Catholic magazines were picked up and distributed or represented as being distributed in various places including Cuba.

I am inclined to think that the activities in Skaneateles were connected with a similar observation post set up by Wendt had been associated with C. Kilmer Myers in Trenty Church, New York. Myers was director of a Spanish American program, and old Father Duffy in telling me that he had got a lot of the brush off from Trenty was probably reporting to Myers. At the period in question Myers was directing an ecumenical program in Chicago. Brown living in Bradley, Illinois as a self constituted Presbyterian with his residence a one man monastery, could well have been tracked to provide informants with an observation post for the activities of Myers who was going down into the South and getting much more publicity than Wendt.

Ferrie working through Marchenna controlled Wendt and Hyde who is a weak amenable to suggestion, this being the reason he has never gotten anywhere since he automatically makes his church be what people thinking of joining it want, and every time he gets two or more people in his church they explode since the church is one thing to one person and something else to somebody else.

I will start getting into the fringe areas where my educated guesses may be more right than I myself may evaluate them.

There is a lawyer in Paris, Illinois, a big man in a small city of ten thousand people. The legal directory states that he was appointed to a commission to set standards of legal ethics in Illinois by the Governor, and thus it is entirely possible that he knows Jenner well who was on the staff of the Warren report. His name is Raymond S. Massey. At the time involved he was associated with the Marchenna group as its general legal counsel, and as Father Massey of Paris, Illinois, subsequently or later was Bishop Massey, Auxiliary Bishop of Plainfield, a small suburb of Joliet. I was threatened by Hyde with a law suit by him, in 1963, and at the time, therefore, he was looking after the legal interests of Marchenna. When Marchenna returned to Newark, Massie remained associated with him. The priest whose child Marchenna molested also remained with Marchenna. In 1964 at the end of the year this man was sent to Statesville, North Carolina and planted on the Anglican Orthodox Church of James Parker Deen. This could indicate a link rose connection between Ferrie and Marchenna since the people Ferrie hoped to organize did not join Deen's Church in New Orleans, but they have a kind of fellow travelling relationship with the Episcopalians who have joined the Deen group, putting money into the program, and Deen being active made it impossible for Ferrie even to get started in the Church line. Deen at the time had signed up a bishop in England, Shelley and Marchenna were looking to sign up, explaining Marchenna's motives. At the period

6 Massey was still associated with Marchenna as his legal Council.
The Year book of Churches from 1965 through 1968 shows Massey as President of a Council of protestant Churches in Paris affiliated with the Will County Council of Churches with headquarters in Joliet. Since the material in the yearbook of Churches is prepared the year before this appointment was secured by massey while he was still associated with the Marchenna group.

My interpretation of masseys activities is only guesswork. I believe that he associated with Marchenna because he planned on opening up a mail order ~~seminary~~ theological seminary using a mailing address in Plainfield. The Rector of the Episcopal Church in Paris, had a group called the Guild of Saint John Vianney, which worked to seek to interest High Church Episcopal boys into going into the ministry of the Episcopal Church. I have heard Martin make phone calls to the Kankakee police from my apartment which makes me believe that the stories I heard about Marchennas activities in Kankakee were true. These were to the effect that Marchenna had a place of worship attended by persons who were watched by the police of the Chicago area as known homosexuals, and that it was supported by Colored Lesbians who dressed as men and who begged funds to support the place. Hyde had before I met him advertised in the Homosexual Magazine ONE, and in the year 1963 had been talked into resuming the practice, telling me on the phone that it was for a ~~for~~ rehabilitation farm for Homosexuals in Northern Virginia. In my opinion Massey planned to recruit a homosexual, get him a job in Paris where he was a member of the Mayers law firm, and have him join the Episcopal Church, offer to help the Rector out in his paper work, and steal the names and addresses of the High Church boys so that they could be circularized and urged to seek orders in the Marchenna group rather than in the Episcopal Church.

I undoubtedly sound like a nut in my theory as to why a prominent lawyer, considered qualified to set standards of ethics for the legal profession would at the same time be a clergymen and engage in the vilest kind of shady practice violating every possible standard of ministerial ethics. He is a graduate of a Roman Catholic law school and hence is probably a lapsed Roman Catholic. The Marchenna group is organized on the principle of being under the Pope of Rome without the Pope wanting it so. I do not believe that Massey was drawn to the Marchenna group by that position, but rather, as in the case with Doctor James Albert Pike, anti-Catholic and drawn to Protestant Christianity. The Episcopal Church in Illinois is much higher church and closer to the Roman Catholic church than it is in other parts of the United States, and opposition to the N.C.C. (National Council of Churches) is just as strong as it is among Episcopalians in the Southern United States, the High church in Illinois being against it for being Protestant, with the Southern ~~ones~~ opposing it for its social pronouncements. In my opinion Massey is very much opposed to the Episcopal Church in Illinois because it is not the type of Church he would like to join, whereas if it were like the Episcopal Church in San Francisco, he would join it. As I see it he is an admirer of the National Council of Churches, and figures that if he can get high church boys in Illinois out of the Churches the parishes will have to get ministers from other parts of the United States, and the fact that his pocket book would benefit would help to keep him from seeing how crooked and dishonest he really is.

People in the small Independent Catholic churches tend to be self-appointed Gestapo men for some element in the larger churches. I am a Gestapo man for the American Church Union, the organization that speaks for High Anglicans. Martin is a Gestapo man for the Vatican. Marie Pieters is one for an element in the Knights of Columbus. Hutchins is one for the left wing element in the Episcopal Church that is centered in Saint Marks in the Bowery. In my opinion Massey is a Gestapo man for the N.C.C. The odds are that there is no federation of protestant Churches in Paris, Illinois, and that Massey accepted the appointment so he could have letter heads printed to give him stature in corresponding with people active in the N.C.C.

Has organized his churches in opposition to the N.C.C. and he has picked up his Church membership from Episcopalians who have written in to the anti NCC McIntyre broadcasts, he having a breakdown of names which ~~which~~ which his congregation and

recruited. Massie seems to have been a party to planting a man to obtain these names from Dees apparently because he wanted to work against Dees in the interest of the N.C.C.

This could possibly affect the matter of Thomas O. P. Hilboy. I have wondered in the past about the letters ORE after his name. He calls himself Doctor Hilboy explaining the letters as Doctor of Religious Education. There is no such degree, but some institutions do award Certificates making people Directors of Religious Education. I have entertained the idea that Hilboy was a member of the organization, Berin-gieder belonged to. ORE, apparently Directorio Revolucionario Estudiantes, and used his membership card to make himself a Doctor of Religious Education in the same manner I could do by explaining the C E in my self conferred degree of Doctor of Chicken Eating as meaning Christian Education. It could be exactly the other way around. There were probably Cuban students at the University of Virginia in Charlottesville. If Massey had taken a Charter from the State of Illinois, he could be associated with Marchenna given him a Certificate of ~~Doctor of Religious Education~~ Director of Religious Education, and of course Hilboy could easily have gotten such a Certificate from many places. Massie actually would not have needed a Charter. Pavlic who was a legitimate person in Canada who had associated with Marchenna, and then cooperated with Starkey, had a class of students at some residential seminary in Hamilton, Ontario, and Massey could have arranged with that institution to give him an agency for extension work. Under such conditions, Ferrie could make Hilboy in contacting Cubans represent himself as belonging to the Cuban ORE. Beringieder had some kind of connection with Billy James Hargis, who is anti N.C.C. at the time Doctor MacKay was very active in the N.C.C. urging recognition of Cuba, and advocating that the Marx-Leninism of Castro be accepted as the well of fuel for Cuba. This would possibly that both Hilboy and Massey were working together as agents pro mem for the N.C.C. The fact that Ferrie more than possibly was working with the Massey and Hilboy would indicate that Ferrie himself was acting as a NCC informant. This is entirely compatable with Ferrie being a C.I.A informant since such anti NCC peoples as McIntyre and Hargis are extremely hostile to John Foster Dulles who took up the NCC as a hobby, and Allen Dulles is John Foster Dulles brother. This does not support so much the idea of Ferrie being a Castro agent, but does support the idea of him being an unscrupulous adventurer hoping to sell something to Castro. My contacts with him were few, but the impression I had of him was the impression I had of him that he was a man with a phony PHD degree, and his knowledge that I took it for granted that such was the case. I have only guess work to go on, but I imagine that he got his degree from the Albert Schweitzer Institute which would indicate that he was in touch with Oswald. Earl Anglin James was the man alleged to have consecrated Billet who consecrated Stanly by mail. James has an operation where he has a hospital in Nigeria, and acts as a man missionary society, raising funds for the hospital, and keeping most of the cash as overhead. On his program however, he did use the backing of Doctor Albert Schweitzer. All I know about the Institution that gave Ferrie his degree is that it is a reputable residential institution in Europe with high academic standards which however will give any body any kind of letters they want after their name if they make a donation. It just stands to reason that that type of institution would be the type that would get Doctor Schweitzer to franchise the use of his name. It is a fairly easy matter to track down since the degrees are secured through an agency that runs a small ad in Popular Mechanics Magazine.

The fact that Hilboy is still associated with Hyde, would indicate that he is still in touch with Massey if my evaluation of Massey is correct. He was at my latest knowledge planning on Hyde claiming the title of Archbishop of Washington, and being consecrated Bishop of New Hope, a suburb half way between Trenton, New Jersey. He is supposed to be Director of Religious Education for Hyder work in Georgia, and as he was in 1963 for Hyder program in which I was kept from setting up a working Sunday School. He has consistently in the letters I have exchanged with him prevented from saying anything that could show he

I know anything about religious education. The odds are that the ~~success~~ new hope is planned along the same lines as the success of Plainfield, namely it will be a mail drop with mail received in Newhope forwarded to Wilkes-barre. Hyde has a mission house in Elberton where his relatives answer the phones, while he works in Athens. There are probably Cuban students at the University of Georgia. The whole idea of being a Director of Religious Education for a group with no Sunday Schools, could tie in with Gilbey wanting to visit Georgia occasionally, and convey the impression to students in Athens that is was associated with the Directorio Revolucionario Estudiantil, and this fits in somewhere with a desire to give information to the National Council of Churches than with a desire to work with Anti-Castro Cubans. If the gang is now functioning as that functioned in 1963, I do not believe that it is now connected with the CIA. However the desire of the CIA to cover up means that the outfit would continue to function. The picture I have is that the whole thing started in the fifties when people started getting interested in Flying Saucers. Phonies then started out by misrepresenting themselves as working to suppress knowledge of flying saucers for the CIA in order to blackmail some credulous people, and it ended up with the phonies actually giving information to the CIA, and the thing will keep on going. If the people who assassinated President Kennedy also assassinated Doctor Martin Luther King, the idea of Hyde having a Mission House in Elberton where people could pass themselves off as prospective students for the ministry seems to fit in.

I have wondered about Gilbey's counselling ministry, he claiming that he is seeking to provide the Episcopal Vagantes with a counselling faculty. He is not seeking to offer the Counselling people in this field can make a go at, the physical Counselling. There is no way such a thing as offering counselling in employment, marital problems etc in a world of small Churches where the congregations are composed of people who also belong to big Churches, that can provide such services. This is especially so in the case of a man associated with Hyde who is well known all over the United States among the small number of people interested in Episcopal Vagantes as the most incompetent Bishop of the lot. In 1965 there was an advertisement in a fate magazine in which an inter-faith Counselling ministry was selling records of the Ave Maria to build an inter-faith Chapel to Our Lady of Fatima. I believe that this, or something similar is Gilbey's operation. He could franchize the use of the name to a record store to sell records by mail, and then use the list of names of those buying the records to solicit funds to support the ministry. Gilbey talks an occumenical line, and it is entirely feasible to suspect Massey of working with him; since it would not now be possible to run a mail order Simoney, and an inter-faith counselling ministry would serve a similar function.

In 1965 I learned of Massey's address and wrote him suggesting that he join the group I have been trying to organize as its general legal Council, and try to get his hands on some of the assets of the Marchenna group in order to compensate me for the damage it had done me, I suggesting that possibly he was not a shyster, but an honest man seeking to answer a Call to the ministry, and caught in a bind. I did not know of him being listed in the year-book of Churches at the time, since I spotted the listing when looking up information for something else.

In order to protect myself from the accusation of seeking to black mail him, I sent blind copies to the Illinois Bar Association, the Peoria Newspaper, the Episcopal Minister and the Roman Catholic Priest. The Bar association returned my letter for my files with a nice letter covering it, so it would be evidence that I was not seeking to black mail Massey. The letter Massey wrote me was filthy. I had notified Massey in advance by a post card so that if he had been misrepresented as a clergyman, he would have had a way out. He wrote me that he was not a Bishop, that he was not the Ecclesiastical Legal Counsel for any church sect or religious group, and that he knew nothing of the matters discussed in my letter. In this third connection he was deliberately lying, altho he had un-doubtedly made his first two statements knowing that he had

9 dropped out of the group after Deer had caught the plant and put him out of the church in Statesville. If he knew nothing, he had no right to be impertinent and insolent. He sent one to accuse me of seeking to blackmail him, although I said in plain English that he did not have to associate with me to have my respect, that all he had to do was drop Marchenna and connect with some respectable group. He successively insulted me by accusing me of acting out of malice, and ended up by stating that if he heard anything more out of me he would take action in the courts to stop it against me.

I cannot stand people who are completely dirty, rotten, and no good. When people kick me in the pants, I kick them back, but I take my time and wait until they won't be expecting it. I am planning on writing him with copies to the same people, stating that I made a proffer of association, that I am forced to notify him that I am withdrawing the proffer since he does not meet the standards of my group for Clergymen, and that I am blacklisting him, and will not hold relations with any group that refuses to treat him as a clergyman deposed for reasons affecting his moral character. I am corresponding with people in Illinois, hoping I can find some attorney who will take an interest in the matter as a hobby, so that I can give him papers so that he can actually proceed against me in the Courts of Illinois, so that I can put my point over.

It seems to be the general received opinion that the CIA is behind the organized attempt to make it appear that only Lee Harvey Oswald was involved in the assassination. On this matter, I dissent, although the CIA is probably involved. However, to my personal knowledge the N.C.C. is involved in the matter more so than the CIA. They is involved in two ways. Frederick M. Fleming while Secy. of Health Education and Welfare, was very active in his free time in Ecumenical matters in Washington, and became president of the N.C.C. after his term of office expired. Service, as a cover for his own activities sought to get HEW to start a witch hunt against Stanley as a diploma mill operator, probably wishing to involve others in it such as Billetti, James of Canada, Rogers of New York etc. One man active in the Anti-NCC organization of Doctor Carl McIntyre has been arrested by Garrison and released by Reagan. It is entirely possible for Service to have been involved with this man, since before Martin and Service became enemies Martin did register the group he was seeking to get organized with the American Council of Christian Churches, and Service could easily have come into contact with him. The odds are that Service was seeking to inform on the Anti-NCC people to the NCC. The picture was very highly complicated, since people were using their own initiative in seeking to associate with Father Duffy, and were all going in different directions. Service wanted to get in the Syrian Orthodox Western Rite Deanery. The Syrian Orthodox Church was the first Orthodox Church to associate with the NCC, and Archbishop Basker had been in Louisville and had attacked Stanley. At him was a war correspondent by Stanley the same day as Duffy. He was trying to get in with Duffy and at him were for the NCC. At the same time people connected with both the NCC and the W.C.C. (World Council Churches) were wondering why a night watchman in Louisville, Kentucky was able to collect money from congregations of a sizeable church in India. People interested primarily in law enforcement would have a hard time realizing the complicated situation that existed. Martin told me in 1963 that the NCC had looked into things. It is impossible for Doctor Fleming not to have been a connecting link between Service activities and the NCC.

Later after the Synod at Kankakee was broken up Martin and Mario Rieter came to Washington, broke into a meeting of the Washington Federation of Churches and addressed it about various Prelates. This is of course not part of the NCC but those active in it are active in the N.C.C. At this period it was planned to make Paul Moore, Jr. Bishop Suffragan of Washington and have him direct the Mississippi Delta Ministry of the N.C.C. with Wendt one in the church politics involved. Martin made numerous phone calls to Washington papers trying to get publicity that would discredit Hyde. I was a member of St. Stephens and Learning Society. I despised Hyde but newspaper publicity discrediting him would discredit me as his former official, and I knew that the Episcopal Church did not want him discredited either to the

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10 close to him having had a sensitive job with a Church related hospital - Bill McKaye of the post is active with Saint Stephens, and there was doctor reporter at the time active in the parish. The diocesan press relations department was using them, and they were peeping poatel on what was going on. Since the same people were in contact with Martin, who were publicizing Moore and the N.C.C., the result was a very bad press for Garrison when the story broke in the Washington papers).

The late president was a hero to Negroes in the area where the Mississippi Delta ministry operated. I am convinced that this program was a blunder, since those operating it failed to realize that there were Ministers in the South who were sometimes conservative and sometimes fundamentalist who would have been willing to endorse Negroes having Civil Rights, but who would be alienated by northern ers disseminating radical theological views. A man of the mentality of Carl Moores who would allow himself to be quoted in the Washingtonian that the Virgin Birth is up for grabs" is not the man to direct a program in the Bible belt. Whether they consciously planned it, or more probably were unconsciously motivated, the people involved did not want to see Southern whites, when identified to Negroes as bringing those assassinating our late president to justice.

The more I bring things to my recollection in seeking points of identity of interest with other people, the more it occurs to me that the NCC was connected with this matter before the assassination. Schiebler above all people is the man responsible for the suppression pattern. I dont have the material handy in Ramparts or Playboy that gives the history of Schiebler's career, but if he were a Govt. lawyer in Washington, he could have had social contact with those interested in Church affairs, and been conditioned to act in the interest of the liberal establishment that functions in Washington. This could easily have been helped by Massey involved in Church affairs with Service, and influencing things through Jenner.

I have detailed the above, knowing that my own evaluation of Massey as a bigoted liberal might appear to indicate other things to those who know what I do not know.

I will now shift to another track. There is at least one man active in claiming that the Illuminati plotted the assassination of the late President. There actually is an organization claiming to be the Illuminati organized by Adam Weishaupt, and it is actually connected with the assassination of the late president. It is actually something of a racket. It was called the Illuminati up to 1960, changed its name to the Brotherhood of the Pleroma, and does not conceal its old name, since it sells lessons in religious mysticism copied from other peoples stuff at a high price, and they are able to sell lessons to some people who believe they have stumbled on some - thing subversive, and join up in order to investigate it.

The way it is certainly related to the Assassination is this. The leader of the group is a homosexual resident in England, and the group is directed in the United States by Stephen A. Hoeller, who wrote the article leading to Hyde's breaking communion with the American Catholic Church.

The homosexual was consecrated a Bishop by Doctor James de Wilmott Newman. (Mor Sergius) who has been widely attacked in England for being a diploma mill operator. The late Archbishop Wasdle was of the erroneous opinion that Carl Y. Stanley was associated with Newman and Palatine (those people in England with whom we have nothing to do). Service as a cover for his own activities was working to have HEW launch a witch hunt similar to one the British Government conducted, he being well versed in this field due to his investigations leading him to secure the best possible phony degree. He knew about Doctor Wasdle's incorrect opinion from me, and also knew about de Palatine being a homosexual, and since he was a homosexual of the worst possible type, he knew about my approach to homosexuality, and worked consciously against me.

At the time I mailed out my Carbon Circulars, Hoeller received a copy since he had at least one friend answer my silver typing. I had mentioned St Kirk, and Hoeller sent the copy to St Kirk hoping to make trouble for me. St Kirk sent copies to Marchenna as well as to Hoeller. He gets carried away when he sees people, and is very loosely, and seemed to admit implicitly to things which Hyde, Marchenna and others had told me about him, of which

11 culturally he was innocent. I believe definitely that Ferrie was setting up Oswald as a patsy also set up Bertrand as a patsy, knowing of my opinion of Bertrand, and that I would hunt him and seek to accuse him of complicity in such a plot. I am confident that Marchenna's copies found their way into Hoeller Ferrie's hands and entered into setting up Bertrand along with Oswald. The fact that Bertrand was at that time a friend of Hoeller, and Ferrie knew that I had sought to have Hoeller deposed because I believed quite rightly that he was working for the Illuminati entered into it.

There is another way that Hoeller enters into things relating to the assassination, but probably as a matter of creating confusion. Archbishop Propheta of the Broad has a very loosely organized Catholic Church. He is a friend of Ross who edits El Tiempo, whom you have mentioned. Propheta also has an anti-Communist organization, and a discount business in which he offers discounts to ministers of store front churches. He has a man named Rockhe associated with him in the Los Angeles area. In 1965 Martin had become friends again with Stanley Martin taking the Primitive Catholic Church that Stanley had been with, and having an inter-communion with Stanley's new group. Propheta and a Negro Archbishop named Cragg were working together, and Stanley was in the group with them. I am on friendly terms with Cragg who is not now with Propheta, but have not contacted him lately because Mario Victor is with him, and I consider Victor no good. In 1965 Hoeller had been deposed by Archbishop Wadle, and came out in the open as apostolic legate of the Americas for Richard duc de Palatine, and also secured an appointment with a Knights of Malta group which at that time functioned in Prophetas Church through it being in communion with the Primitive Catholic Church. A Knights of Malta group is somewhat hard to explain, but it boils down to this. The Archbishop of a small independent church is Sovereign Grand Prelate of Knights of Malta group, and the groups that sign intercommunion papers with him have their Bishops identified as belonging to the Knights of Malta, so they can appear in the literature of the home church as being part of a single denomination with the Bishop Archbishop. If a man has priestly orders and wants to start up a Church and be a Bishop, he will join the Knights of Malta group, and the Archbishop or Prelate having a Charter from the Archbishop will then be available to consecrate him.

Both Bertrand and Father Duffy became Bishops by joining up with the Knights of Malta group of Archbishop d'Ashenleft, for which Stanley had papers. Duffy's head a Society of Saint Dympna, and he reincorporated it as the Order of Saint John, and the Knights of Malta being the Sovereign Order of Saint John, and the Catholic Church of North American functioned with Stanley and Martin belonging to it through being members of the Order of Saint John and at the same time belonging to the Primitive Catholic Church.

Hoeller seems to have secured his appointment to the Knights of Malta group for three reasons. He wanted to appear publicly under the auspices of something less sinister than de Palatine's group. He probably hoped to get the support of such of Father Duffy's followers in California as existed by claiming identity with Duffy's under ground Roman Catholic group. De Palatine was originally identified with Pasadena College which used the degree conferring facilities of Newman long ago dropped Palatine. D'Ashenleft had Degrees to offer sanctioned by the same set of the East Indian Front that Newman issued his degrees under. Hoeller probably wished to represent that he could offer degrees to those who bought lessons from the de Palatine's brother hood.

The Knights of Malta group is not now functioning in Prophetas Church due to it having a fluctuating membership, and I do not believe that Hoeller and his clergy are putting the letters OSJ after their name. Hoeller last year represented that a Bishop Gregory of Long Beach of Prophetas Church took part in his consecration at the hands of de Palatine. However, he does not claim Prophetas apostolic succession, and this was probably a cover up to conceal the fact that he is not now connected with that Church.

The situation is, however, unfortunate. To my knowledge Martin got Prophetas to have some people believing the Illuminati assassinated the President, and with Prophetas is closely with Ross interested in being involved with the Illuminati. Prophetas is going to be somewhat reluctant to let facts concerning Hoeller getting his movement to sanction the Illuminati come out.

12. There are several aspects about Hoeller, in which I can draw inferences that possibly could be more factual than I would myself consider them.

There is one thing that can be considered very far-fetched. An article appeared in the october 1963 issue of the magazine, Exploring the Unknown, ~~supposed~~ written by Hoeller, claiming that the American Catholic Church taught the same thing as ~~to~~ Palatine's Church, and giving Palatine free advertising for a lecture tour planned for November 1963. It was written at the time Hoeller aroused my animosity by claiming to me that I was never a clergyman in his Church, ~~but~~ was on the stands in September. If it had turned out that the President had been assassinated in September, I would have been two blocks away from the place where those doing it would be ~~staying~~ staying, and I would be going out of my way to blame Hoeller and Sirhan. It is probably the shallowest fantasy to assume that this was planned, but fantastic things can sometimes be true.

Another thing that can possibly be true, than I might imagine is this. Either late in 1964 or early in 1965 a man called me on the phone and said that he was Senator Robert Kennedy and that Hyde had complained that I had said he was an impostor, and asking if I would ~~testify~~ testify before a committee. I ~~assume~~ made the mistake but the kind of not asking him to hang up so that I could dial him back. ~~However~~ At the time I took it for granted that Hyde had got a friend to talk through his nose, in order to scare me. Anybody can sound like the late Senator Kennedy. However I am inclined to believe at present that he really was the Senator, due to the fact that he said that Mr. John had said to put me in jail. I did not know at the time that the people in the FBI call J. Edgar Hoover, John. If it really was Senator Kennedy, he was not working to suppress the facts.

Stephen A. Hoeller was a lecturer for the Theosophical Society. This organization in spite of the way it is referred to is actually a very staid respectable organization for the Study of Comparative Religion. Hoeller had a following of younger people who were interested in the theosophical society and at present wants to get them in the "Illumenati" as being more to his pecuniary advantage. There has been a somewhat bad press given to the theosophists by Time as a result of them asking for Theosophical books in gaol. The idea that the staid college professors, retired school teachers and others of like nature that make up the Theosophists were engaged in plotting the assassination of Senator Kennedy is rather absurd. This could, however, indicate that Sirhan was in contact with Hoeller and his gang.

Hoeller has a church organization in California that is spurious by any standard including those of churches unchantably labelled spurious by some Anglican writers. The American Catholic Church Hoeller was with once had close relations with an arabic language church organized in the Hollywood area by an Archbishop Kneedy and Hoeller would know of this movement. A priest who can speak Arabic can be a good asset to a bunch of phonies. A man who speaks arabic dressing in clericals and looking up Lebanese and calling on them, would have them give him money as a matter of routine. It is entirely possible for Hoeller's gang to be in touch with Sirhan seeking to get him to be a priest, and they are certain by more apply to have underrated Sirhan in reading theosophical books than stand old ladies. If Hoeller was involved with Sirhan, than Hoeller could have been more involved with Ferrie. It is only reasonable to suppose that Ferrie interested in being friends with members of the John Birch Society would seek contact with a group claiming to be the Illuminati, and since the group is actually a neo-nazi type organization, cooperate with it.

Again the young man, Laurence Smith, could be or have been working in this area for Hoeller, and again not. I know of two Knights of Malta groups, Shelby having one under a Col. Pichel in Spartanburg, Penna., and O'Ashenden at having another. The name Ukranian Old Catholic Church was given in the Star, a utter misname of the denomination, the name being an absurdity since Old Catholics are Western church organizations, and Ukranians are entirely Eastern in their religion. This, however, could be an unintelligent description of Prophetic western Rite congregations,

13 since Prophets is a Ukrainian. Although Smith would tell me, ~~he~~ that he had a church, that it was orthodox, and that his church had a lawyer. The fact that he puts the letters O.S.J. after his name does indicate that he belonged to the Knights of Malta group, whether or not he was associated with Hoeller, and trying to get a group of people together to study Hoeller's lessons is a matter of guess work. Although Hoeller's group claims to perpetuate the Illuminati condemned by the John Birch society as the fore runner of Communism, its literature is also directed to appeal to those on the right, namely that it is on the side of the "white powers" working against the "black powers" seeking to dominate the world through Russia and China.

I will get back on the track and give a chronological account. The Brotherhood of the Aleroma, originally called the Brotherhood of the Illuminati questions in connection with an alleged Church called the Pre Nicene Catholic Church, which was for a time called the pre-Nicene Gnostic catholic church to distinguish it from at least one other group with the same name. This ~~refers~~ refers to some extent into the belief of the late Archbishop Wedde belief that Stanley was connected with the group in question, since unknown to me at the time I was with that church was the fact that a group with pre-nicene in its name that was rather conservative had split off from the American Catholic Church with Stanley signing inter communion papers with it. The real name of Richard duc de Palatine whom I will hereafter call the phony Duke is apparently Ronald Powell, a priest in Australia of the theosophical liberal Catholic Church who came to England and secured his so called title of nobility from an Italian who had just been deposed by one of the small independent Catholic groups of England, and who later was sent to jail by the Italian Government for claiming to be a Prince, and selling phony titles of nobility. He represented himself as an ex-Jesuit who had been allowed to read Church suppressed writings of Church Fathers, and was consecrated a Bishop in 1953 by Mar Georgius (Doctor James de Wilmott Newman) ranking prelate of the Liturgical Episcopi Vagantes Church in England, actually a rather loose federation with a fluctuating membership.

The phony duke from the beginning thought in terms of getting a following in the United States. He originally cultivated a Methodist Minister who was interested in the Episcopal Church, and who had become the Editor of a New Thought Magazine. He put him in touch with the late Bishop Hampton of the Liberal Catholic Church, who consecrated him with the late Archbishop Wedde assisting. The Liberal Catholic Church organized by theosophists is rather strong in the Los Angeles, and since it split up into two good sized groups and many small ones, with body deposed by some body there are many people ordained in Church running around who are responsible to no body. The phony duke lined up a group of these people, hoping to get them the Methodist Ministers Church and take it over. The Methodist minister believed that one of them burned his church down.

The phony duke visited the United States in 1960 for a lecture tour when he met Hoeller. Hoeller worked closely with the priests the phony had lined up. The Archbishop Wedde had believed that he had rescued promising young men from their clutches when he ordained them. After he came out in the open as apostolic legate for the Americas he took them as his clergy. The phony duke became widely discredited after he returned to England, and because his agent broke with him and began circulating excerpts from his correspondence.

The teachings of the phony duke's Church and brotherhood is that the real founder of Christianity Christianity was an Essene who lived around a hundred years before the times of the Gospels, and that the four gospels are an allegory describing under the life of a mythical figure a process whereby the soul treated pantheistically as a spark of the deity imprisoned in the Gonads controlling the sex organs, and is by Chastity is transmuted into a mystical light representing the soul reunited with the God head.

In this system the Orthodox doctrine of the Incarnation is represented as meaning that the phony duke has made himself both God and man, and apostolic succession and the Eucharist have their place in that it is taught that the phony duke through being consecrated a Bishop in the apostolic succession has the ability to make his astromental soul present in the Eucharists celebrated by the Bishops and priests ordained by their ordination and consecration from him.

The phony duke is a homosexual and homosexuality enters

14 enters into the system of false mysticism he offers for sale.

In 1960 John had secured the part of Doctor Chen in the 1960 British musical, "A Lower Drum Song." He always spent the night with John before lecturing in London. He was bringing David with him to supply the energy he needed, and The Servant of the Light always had another servant working with him as a helper, and such was needed to keep the body from being worn out in the work of producing the mystical light of the Logos.

I have tended to believe that Stephen A. Hoeller was either a fool who took the Duke seriously, or a knave who wrecked a small Church in order to pick up something from the wreckage. Actually he is neither, but as a selfish man interested only in his image in the eyes of others, and with no realization that other people have moral rights, and as such he is a Cad and a sinner, and also a crook although he is so wrapped up in his image that he probably does not realize that he is a crook.

He was an inmate of a Trappist Monastery in Austria, the abbott of which had written a standard Roman Catholic book, Occultism in the Light of Catholic Theology, with him working for the abbott as a typist. He came to Hollywood and used the fact that his name was mentioned in the preface to gain an appointment as a lecturer for the Theosophical Society. He picked up a large personal following among young people interested in Theosophy. He joined Archbishop Wedde a very old man who could be counted on soon to die, having a Church with few clergy and fewer communicants. He sought orders from the old Archbishop because he believed that he could bring his following into the Church and then when the old man died he could make himself Primate by being in a position to take his following out, leaving the Church without members if it did not do what he wanted. There is a nother aspect to this besides a young man wanting an impressive title. The late Archbishop Wedde had taken part with Abeel in the consecration of Dove Robenson of Moscow, Illinois as Archbishop of Laychicans. Robenson had the most successful business of selling lessons in religious mysticism by mail in the United States. By being an Archbishop he could function without paying income tax. When he died his son had to close down because apparently he did not know the ropes about being made an Archbishop. Wedde used to get people to turn over their Charters to him, and it is possible that Wedde had the legal documents under which Robenson operated, which would be an asset to Hoeller in setting up a similar operation.

I had contact with the phony duke by correspondence in the year 1958. At that time he was working with Doctor Newman in having the Nazarene College advertised. I was lapsed from both the Roman Catholic and Episcopal Churches, and was seeking to make the Church Catholic to me, hoping to organize a house church, obtaining orders from the Episcopi Vagantes, also planning to organize a society of priests and Evangelists so that the small groups I hoped to start could function with the support of other small groups). I had absolutely no desire to be a clergyman in the phony duke's church, but I had never heard of Doctor Newman, wanted to learn something about him, and explore the possibility of the duke acting as Newman's representative, and ordaining me and those I might recruit by advertising on his lecture tours. The "Duke" was most uncooperative in telling me about Newman, since he only had a franchise from Newman to give a single degree, and Newman would of course have sold me a Course in his own mail order seminary. I began to lose interest when I was offered the same thing for fifteen dollars in the Illuminati that I could get for seventy dollars in the College. Naturally I had wanted to investigate the Nazarene College since if it were legitimate, I believed that if I took work in it, and required those I recruited to do likewise, it would expedite me getting to be friends with Newman. It did not stand my investigations.

I came into contact with Hyde living in my area in 1958, and in 1959 he offered me the posts of Chancellor of his Diocese, and Prior of the Society of Domestic Clerics. I joined him in petitioning affiliation of our group with the Eastern province of the American Catholic Church. At that time I wrote to the phony duke, stating that I would be ordained in the American Catholic Church, and would be prior of the Society of Domestic Clerics. I did so primarily because it was in my interest to be friends with his American agent. The duke had other ways to know about our activities, both

it is of considerable importance to me, and sent a copy to Archbishop Hadley's office along with other people's. Hoeller was watching the Old Gentleman's office while he was off on a trip, and wrote me a filthy letter stating that Hyde had never been received in Archbishop Hadley's Communion in any alternate or final manner close to the investigation into Hyde's orders and background yielding negative results. This was of concern to me, because I was writing to all I had been responsible for interesting in Hyde seeking to get them to drop him. Hoeller had represented that I had fraudulently misrepresented myself as an official of the American Catholic Church in securing the publication of a letter benefiting my advertising, and since an indefinite number of people I was writing to would be in touch with Hoeller through his department, I had reason to be concerned.

Lowndes published an editorial calling for an reply from Hoeller, concerning the American Catholic Church. Hoeller incorrectly represented the American Catholic Church as teaching the same thing as the phony duke's church, and giving the phony duke free advertising & electing support for the duke's lecture tour in October and November, the magazine being on the stands in September. I changed my opinion of Michael Stein when I met him, and he told me that he had broke with Hoeller after attending the duke's lectures. I knew that Lowndes had no idea of letting my name appear in print. A little advertisement in a magazine edited by R.S.W.L entitled the letter R.S.W.L did not dare to print in a magazine edited by R.S.W.L would have the same drawing power as a conventional one, with it helpful act by a letter in his letters to the Editor.

In the most April 1964 issue of the magazine, I was slandered without my name appearing. He stated that open communications to Lowndes were not uncommonly sent to Editors with the author asking to get them published by threats to publish it themselves under the title, "The Letter so and so was afraid to print." He could not possibly exhibit such letters in a court to prove this statement. I had carefully written a letter impossible to print, and sent it to the Letters to the Editor department with copies to others, stating that I was contemplating advertising and publishing it myself under the title the Letter. He deliberately chose a title similar to mine, and made other comments in context to back up Hoeller against me.

The matter is of practical importance to me since the same issue carried a prophecy that the President's life was in danger and that this could be prevented. This was written before and published after. The letter he did not dare to print did not mention Jerrie but it did mention the synod he attended.

I am running out of spaces, so I will have to start closing. One point needs mentioning. I received a letter from a woman, N.L. Keane associated with the magazine whom in 1966 I did not suspect of associating with Hoeller, but now can establish to be working with him, trying to block mail me. Merely to heckle her I queried the Civil Liberties Union. I got a rather nasty letter pretending I was trying to mooch free legal advice. The character who signed it has been publicized as trying to have Garrison disbarred. This is probably coincidence, but could indicate a tie in with Lubeler.

I have given a mish mash of material which to a maniac your field might appear somewhat incoherent, while it would make sense to one in mine. There is one point I want to leave with you. The Garrison office has been compromised by seeking the arrest of the Mesitype man. From my point of view he had probably nothing to do with it. The case for suspecting Hoeller is just as good, and he quite possibly is not involved at all. In all this verbiage am simply trying to pass on the material to some one better qualified in this matter than I am. I can tie in Hoeller in for my purposes quite legalematically. I approach this matter from the point of view of a home made minister, I was not called to be a detective. The odds are, however, that this whole image about Hoeller has never been evaluated at all, due to Martin having a quasi-official relationship with Garrison, and Martin and Prophets having motives of not wanting their ecclesiastical boats rocked.

I beg to remain with best wishes,

(The Rev.) Thomas A. Fairbanks, CLL (SPE)
P.O. BOX 3021
Washington, D.C. 20010

15 from Hyde suggesting him, and through meeting Bishop Pett-Kirkby of England who associated with the American Catholic Church by way of us. This Hoeller meeting the "clue" in 1960 was in a position to know about me and my activities, long before I learned of him in 1961, and to work convincingly against me.

An article by Stephen A. Hoeller appeared in the April 1961 issue of Fate Magazine. I rightly interpreted this as written in the phony dukes interest. Before Hyde broke communion with the late Lowell Paul Waller over the article, I wrote to the advertising department of the magazine, mentioned my suspicions, accused the publication of a letter which I wrote for Hyde's signature identifying him as a Bishop of the American Catholic Church, and ~~ran~~ ran two small ads at my expense which drew a small but good response, at least two members being ordained priests as a result of answering them. At that Hyde at the time he broke communion with the American Catholic Church had mailed from me the fact that he turned over important charters when he had been Constitutionally reconsecrated to Archbishop Wadle.

Hoeller first appeared as a Consulting Editor or Editorial Consultant of the Magazine Exploring the Unknown, and as the Conductor of a Department, Occultism through the Eyes of Religion in the August issue. Arrangements were made however while our group was still part of the American Catholic Church.

The Nazarene College was as far as men in search of orders were concerned a crooked and dishonest racket. Those answering ~~accepted~~ its advertising would be men living in areas where there were no functioning Episcopi Vagantes. It was represented that those taking a degree from the College, and being under the phony dukes observation for three years, would be ordained priests in the phony dukes church. If such were against homosexuality either on moral or practical grounds, it would follow that ~~such~~ after their money had been taken for three years, ~~he~~ they would be told that they did not meet the standards required for ordination in the group, and they would have only a worthless piece of paper of no help to them in being ordained in some other group. Hoeller is now running the same kind of racket. There is now no Nazarene College but it now costs the same thing to belong to the Brotherhood for three years, that it used to cost to buy a degree from the College. Those who belong to the Brotherhood for three years will be invited by the Duke to join the Church if he decides that they have reached the necessary spiritual development. The only people now interested in being invited to join the Church will be those interested in seeking orders, since it is a Church that practices open communion, and organized so that people can put their money into it without belonging to it. Such, obviously will be assumed not to have the right degree of spiritual development after their money has been taken for three years, if against homosexuality. The existence of the underground Church means there is a much greater need for such a racket than existed in 1958.

The Magazine was published in our group territory. The department was published with a blurb asking that letters be forwarded to Hoeller in care of the Magazine. ~~The~~ Both I and Hyde had successfully ~~publicized~~ the American Catholic Church. Those whom we had in ~~mind~~ could be motivated to contact Hoeller with him being ~~introduced~~ as Father Hoeller of the American Catholic Church. Those ~~who~~ answering my advertising for vocations could easily contact Hoeller and be diverted by him to the phony ~~duke's~~ organization. ~~My opposition~~ to the Editor of that Magazines ~~contact~~ later behavior must be evaluated in this context.

When I broke with Hyde I intended to organize an inter denominational society similar to the Society of Domestic Clergy, with ~~myself~~ as a self-Constituted lay Evangelist acting as its Executive Officer. I badly needed to get my name and address into print, and wrote a letter to the Editor Department of the Magazine, identifying himself as a former clergyman in Hoeller's Church. ~~Lowndes~~ W. Lowndes, the Editor, wrote back identifying himself as a Convert to the Episcopal Church. He was actually merely fishing for information, but he identified ~~asked~~ asked if excerpts from my letter could be printed in a friendly controversy with Hoeller. I replied stating that if I could be helped out by getting my name in print, I could run small advertisements in his Classified Column. In a letter which I now interpret as threats veiled in a diarrhea language Lowndes did not seem to say no.

In the meantime I had seen fit to issue a document which